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Thomas A. Thompson
University of Dayton

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POPE PAUL VI AND IGNACIO MARIA CALABUIG: THE VIRGIN MARY IN THE LITURGY AND THE LIFE OF THE CHURCH

Fr. Thomas A. Thompson, SM

On this fortieth anniversary of *Marialis Cultus*, we wish to commemorate Paul VI and Ignacio Calabuig, both of whom made singular contributions to implementing Vatican II's directives for the reform and strengthening of Marian devotion in the liturgy, or, as expressed at Vatican II, who collaborated "that devotion to the Virgin Mary, especially in the liturgy, be generously fostered" (LG 67).¹ Here a brief

¹ Abbreviations:

SC—*Sacrosanctum Concilium*: Constitution on the Sacred Liturgy

LG—*Lumen Gentium*: Pastoral Constitution on the Church in the Modern World

MC—*Marialis Cultus*: Apostolic Exhortation of Paul VI

Collection—*Collection of Masses of the Blessed Virgin Mary*

CM-M (no. of the Mass)

CM-LI—*Collection of Masses*, Lectionary Intro.-(par. no.)

CM-SI—*Collection of Masses*, Sacramentary Intro.-(par. no.)

introduction presents Paul VI and Ignacio Calabuig and their views on Marian devotion and liturgy; a description of the causes for the postconciliar Marian crisis follows. Their collaborative response is found in Paul VI's 1974 Apostolic Exhortation *Marialis Cultus* (MC),² which dealt with the Virgin Mary in the postconciliar revised texts of the Roman rite and with the reform of Marian devotions (including the rosary). Paul VI presented the Virgin as Mother and Exemplar of the Church. Later, Calabuig continued the integration of Marian devotion into the liturgy through the *Collection of Masses of the Blessed Virgin Mary* (1986), in his directives for the observance of the Marian Year (1987), and in various documents for the Servite community.

Pope Paul VI (1897–1978)

Pope Paul VI (Giovanni Battista Montini) was educated by Jesuits at Brescia and ordained in 1920. In 1922, he served in the Vatican Secretary of State, was involved in university ministry, and was assistant to Pius XII, author of the encyclical *Mystici Corporis* (1943). In 1954, he was named Archbishop of Milan, where, as successor of St.

² Cf. I. M. Calabuig, "La portata liturgica dell'esortazione apostolica *Marialis cultus*," *Notitiae* 10 (1974): 198–216; see also his "Introduzione alla lettura della 'Marialis cultus,'" in *De cultu mariano saeculo XX: A Concilio Vaticano II usque ad nostros dies, Acta Congressus Mariologici-Mariani Internationalis ... 1992* (6 vols.; Città del Vaticano: PAMI, 1998), 1:67–95. J-P. Sieme Lasoul, "Genèse et aperçu historique de la 'Marialis cultus,'" *Marianum* 59 (1997): 65–85. Cf. Thomas A. Thompson, "The Virgin Mary in the Liturgy: 1963–1988," *Marian Studies* 40 (1989): 77–104, and other articles in that issue.

Ambrose, he referred to the Virgin Mary as type of the Church who “conceived us in the Spirit and gave birth to us.” In 1962, John XXIII opened Vatican II with *Gaudet Mater Ecclesia*, indicating that the council was not to declare new dogmas but rather to explain fundamental doctrine in a way the world could understand. In the summer of 1963, as Montini became Pope Paul VI, he implemented the three-point program for the council: a clearer and fuller definition of the mystery of the Church, the renewal of the Church, and ecumenism. After the council, he presided over the most extensive liturgical reform in the history of the Roman rite.

Paul VI was aware of the aspirations of modern society and wished to present the Virgin Mary, not as in a closed citadel, but as a woman of faith who embodied the Gospel. He revived an ancient title when referring to Mary, our Sister. He closely followed the Marian *ressourcement* occurring in the 1950s. He had copies of Henri de Lubac’s *The Splendour of the Church*, with its final chapter, “Mary, Model and Image of the Church.” He knew the works of Jean Guittou and Max Thurian. He was attracted to the role of the Virgin Mary as exemplar and model of wisdom, perhaps as found in the works of Louis Bouyer and Maurice Zundel.³

After his death in 1978, Calabuig wrote a moving tribute to the late pope: his pontificate, he said, represented the most

³ Giovanni Battista Montini, *Sulla Madonna: discorsi e scritti (1955–1963)* (Rome: Ediz. Studium, 1988), 7. A line from Zundel reads: “Man has roots in flesh; you can elevate him only if you take as starting point of your effort something in which he finds the tang of reality” (Maurice Zundel, *Our Lady of Wisdom* [New York: Sheed & Ward, 1940], ix).

fruitful and at the same time the most troubled period of Mariology.⁴ He referred to Paul VI as a “teacher of Marian spirituality and doctor of the exemplarity of Mary.” Calabuig also noted the turmoil in Marian devotion during Paul VI’s pontificate. It was the time of the Holland Catechism, the death-of-God theologians, liberation theology, demythologizing, and the excesses of the historical-critical method. Throughout, Calabuig wrote, Paul VI, the “patient pope,” continued presenting the truth and the beauty of the Gospel and Christian holiness.

Ignacio M. Calabuig Adán, OSM (1931–2005)

Born in 1931, in Alicante, Spain, he entered the Servites in 1950, made solemn profession in 1954, and was ordained in 1955. He spent his life in service to the Marianum and to the Servite community. In 1966, he was named Consultor to Concilium, the agency established by Paul VI for the implementation of the liturgical reforms (under Cardinal Giacomo Lecaro and Archbishop Achille Bugnini) that produced the liturgical calendar and the *Missal of Paul VI* (1969). In 1970, he became Consultor to the Congregation for Divine Worship, where he was principally responsible for the “Order of Consecration for Virgins,” the “Order of Dedication of a Church,” and the *Collection of Masses for the Blessed Virgin Mary* (1986). In 1990, he became a consultor for papal liturgies, editing the pope’s Good Friday

⁴ I. M. Calabuig, “In memoriam Pauli Pp. VI eiusque in Deiparam pietatis,” *Marianum* 40, no. 122 (1978): 4*-6*, 11*. [Paul VI was beatified by Pope Francis on October 19, 2014.]

“Stations of the Cross.” He participated in the development of the *Directory of Liturgy and Popular Piety* (2002) and the Servites’ documents, *Do Whatever He Tells You* (1983) and *Servants of the Magnificat* (1995).

His early studies traced the “history of salvation” in the Leonine and Verona sacramentaries; in one work, he presented a *florilegium* of texts from the sacramentaries, dealing with the creation, the fall, and the restoration (*opus creationis, ruina, restaurationis*).⁵ The sacramentaries spoke of the Church’s belief in the providence of God, the Eucharist, the intercession of saints, consecrated virginity, the marital bond. Throughout, there was the underlying belief in a merciful God, who both created and guided creation and the Church: *Deus mundi creator et rector, benignus, misericors, omnipotens, clemens. Genitor nascentium, multiplicandae originis institutor*.

He objected to a concept of devotion which was limited to personal affection. He contrasted the meaning of “devotion” as found in early sacramentaries and as it is currently understood. *Devotio* (from *volvere*) in the early Latin liturgy was a strong word indicating commitment, dedication, service. However, by the sixteenth century, devotion came to imply sentiment or personal affection, and, unfortunately, Marian devotion was often expressed in those

⁵ Ignacio Maria Calabuig Adán, *La creación, la caída y su restauración a la luz de los Sacramentarios Romanos* (Rome, 1955).

terms and apart from the liturgy. Liturgy that included the great themes of salvation should include devotion.⁶

He had great regard for the vocabulary, style, and precision of the ancient sacramentaries. This assimilation of the patristic Latin would stand him well for projects involving the restoration and creation of Latin texts. His style of patristic Latin could be characterized as clear, succinct, limpid, and dense with meaning.⁷ Commenting on the *Communicantes* of the Roman Canon, he stated that “every word of the venerable formula is dense with meaning: *Communicantes*, because the Church that celebrates the sacred mysteries on earth is in full and profound communion with the Church already enjoying the glory of heaven; *memoriam venerantes*, a delightful expression with which the worshipping community on earth expresses its attachment made with reverent love for the blessed in heaven; *in primis*, in the long list of saints the Virgin is mentioned in the first place because of her unique dignity and her unique mission in salvation history. Whereas those who followed were designated “blessed,” Mary was the “glorious ever-virgin Mother of our Lord and God Jesus Christ.” He concluded: “What St. Mary Major is to sacred architecture, the *Communicantes* of the Roman Canon is to Eucharistic

⁶ Ignacio Calabuig, “Spiritualité mariale et spiritualité liturgique,” in *La Vierge dans la prière de l’Eglise*, ed. L. Della Torre et al. (Tours: Mame, 1968), 177–78.

⁷ As found in “La ‘*Collectio missarum de beata Maria Virgine*,’ promulgata il 15 agosto 1986,” *Marianum* 48 (1986):13–15.

euchology ... The text, solemn and harmonious, is a remarkable synthesis of the faith and piety of the Church.”⁸

In 1984, the Congregation of Divine Worship appointed a committee, under the direction of Ignacio Calabuig, OSM, to develop the *Collection of Masses of the Blessed Virgin Mary*.⁹ The *Collection* was presented on August 15, 1986, and the *editio typica* was issued under the authority of Pope John Paul II. For this work, Calabuig was the editor, restorer, and frequently the author of the euchological texts (including the prefaces) for many of the Masses in the Collection.¹⁰

In a tribute after Calabuig’s death, Bishop Piero Marini (Office of Papal Liturgical Celebrations, who had known Calabuig since the 1960s) ranked him with the “masters” responsible for Vatican II’s liturgical texts—Martimort, Journal, Fischer, Lengeling, Pascher, Raffa, and Bugnini. He concluded his tribute: “Sisters thank you, dear Ignacio, for the Rite of Consecration of Virgins. Religious thank you for the Rite of Religious Profession. Every time an ecclesial

⁸ Ignacio Calabuig, “The Liturgical Cult of Mary in the East and West,” in *Handbook for Liturgical Studies*, ed. A. J. Chupungco, 5 vols. (Collegeville, MN: The Liturgical Press, 1997–2000), 5:245–246.

⁹ Rosella Barbieri, “Collectio Missarum Beatae Mariae Virginis,” *Notitiae* 224 (1985): 151–152.

¹⁰ The Collection contains 46 votive Masses of the Virgin Mary, arranged according to the seasons of the liturgical year. It is an authentic liturgical book, but, because the contents are votive masses, its use is optional. The Collection is divided into a *Sacramentary* and *Lectionary*, each of which has an Introduction that gives directives for the use of the Masses and also presents context for understanding the Masses.

community celebrates the Dedication of a New Church—they rejoice because of you. All of us—and I think I can say with a certain boldness—the whole Church thanks you and rejoices because through you we have been given the Apostolic Exhortation *Marialis Cultus* and the *Collectio Missarum Beatae Mariae Virginis*.”¹¹ After the issuance of *Marialis Cultus*, Paul VI presented Fr. Calabuig with a chalice in gratitude, and, as we have seen, at Paul VI’s death in 1978, Calabuig wrote a long tribute to him.

Marian Devotion after the Council, 1965–1974

The period immediately after Vatican II, as Calabuig noted, was a troubled and turbulent period of Mariology and Marian devotion. At times referred to as the “Marian crisis” or “Marian silence,” it had various levels and causes. At Vatican II, some Mariologists had wished a separate document devoted entirely to the Virgin Mary; some also favored a dogmatic definition. In October 1963, there was a debate (the only one of its kind) at Vatican II whether there should be a separate document on the Virgin Mary or whether the commemoration of Mary should be part of the document on the Church. The vote occurred on October 29, 1963, with 1,114 for inclusion, and 1,074 in favor of a

¹¹ *Notizie/News*, #24; Silvano M. Maggiani, “Una vita al servizio della liturgia e della mariologia,” *Marianum* 67, no. 168 (2005): 559 (citing Bishop Marini).

separate document.¹² As Cardinal Ratzinger later wrote, it was an “intellectual watershed, a decision with enormous consequences.”¹³

René Laurentin’s *La Question Mariale* appeared in the summer of 1963. Laurentin spoke of the various movements in the Church that came together at Vatican II, namely, the liturgical movement, the biblical and patristic movements, and the Marian movement. He commended the liturgical, biblical, patristic movements for restoring to their rightful place the traditional values that were hidden in the fires of the Counter-Reformation combats. He noted the reference given to the liturgical movement in Pius XII’s *Mediator Dei*, a recognition that he regarded as a providential “sign of the times.” He asked why the Marian movement was so removed from the liturgical, biblical, and other movements in the Church.¹⁴

After the vote of October 29, 1963, and the closing of the second session of Vatican II, Laurentin wrote a postscript in

¹² Thomas A. Thompson, “Vatican II and Beyond,” in Hilda Graef, *Mary: A History of Doctrine and Devotion* (Notre Dame, IN: Ave Maria Press, 2009), 406–414.

¹³ Since Christotypical Mariology influenced both the Marian devotion of the period and the theological formation of most of the participants of Vatican II, Joseph Ratzinger wrote, “The immediate outcome of the victory of ecclesiocentric Mariology was the collapse of Mariology.” (“The Place of Marian Devotion and Piety,” in *Mary: The Church at Its Source* [San Francisco: Ignatius, 2005], 22).

¹⁴ René Laurentin, *The Question of Mary* (Techny, IL: Divine Word Publ., 1967), 35–46.

which he asked whether he had exaggerated the difference between the movements. No, he concluded, the conciliar debate had shown that differences were only too real.

During this session when the Marian question appeared on the horizon of the Council's preoccupation, the atmosphere became explosive. Certain persons deployed great zeal in denouncing as a plot against Our Lady any effort to present the problems in their true light. Passionate accusations and sentimental appeals on these lines were frequently heard. A number of the Fathers allowed themselves to be persuaded that if they gave Mary a place in the Mystical Body, they would be diminishing her dignity. Placing her in the Church, on the other hand, is equivalent to bringing her down to the general level, a move that could not fail to deprive her of her privileges, in other words, what is essential to her.¹⁵

Laurentin was not the only one to speak of the isolation of the pre-conciliar Marian movement. Cardinal Suenens noted that, after Vatican II, there was a time of considerable lessening of appreciation for Mary, not among the faithful in general, but in intellectual circles.

There was a reaction against a Marian theology which was too essentialist, deductive, abstract, and concentrated on her privileges in a context that was not Christological. This intellectual reaction rejected a Marian devotion that remained on the edge of liturgical

¹⁵ Laurentin, *The Question of Mary*, 160.

renewal, was too dependent upon private revelations, and too remote from biblical theology.¹⁶

Calabuig's opinion was even more severe: the Marian movement was isolated from the rest of theology, it seemed unable to incorporate biblical and patristic studies; it was indifferent to liturgy and ecumenism; it advocated "doctrinal maximization" and presented "a celestial image of Mary, a Mariology of privileges, rather than a Mariology of servanthood within the history of salvation."¹⁷

Another level of the Marian crisis was the "eclipse of popular devotion" following Vatican II, perhaps as or even more responsible for the postconciliar crisis than the inclusion of the Virgin Mary in the document on the Church. *Sacrosanctum Concilium*, the council's document on the liturgy, was the first document of Vatican II to be promulgated, and the first product of the council that affected Catholic religious practice. It noted that the liturgy was "the summit toward which the activity of the Church is directed and the font from which all its power flows" (SC 10). No mention was made of any Marian devotions: all devotions (traditionally termed "pious exercises") "should be derived from the liturgy, and should lead to the liturgy,

¹⁶ Joseph Cardinal Suenens, *A New Pentecost* (New York: Seabury, 1975), 196.

¹⁷ I. Calabuig, "In memoriam Pauli Pp. VI eiusque in Deiparam pietatis," *Marianum* 40, no. 122 (1978): 4*–6*. Cf. "Reflections on a Recent Crisis," in *Do Whatever He Tells You: 208th General Chapter of the Order of Servants of Mary* (Rome: General Curia OSM, 1983).

which by its nature is far superior to any of them” (SC 13). No indication was given on how devotions were to be reformed. (This directive, as was later admitted was a “good rule,” but “its application [was] not always easy,” since devotions were frequently rooted in long-standing traditions and customs [MC 31].)

In the midst of the “devotional crisis,” on May 30, 1971, Fr. Patrick Peyton, CSC, director of the Family Rosary Crusade, and known throughout the Catholic world for his promotion of the Family Rosary, wrote an impassioned personal letter to Pope Paul VI. In it, he asked that the Family Rosary be declared a liturgical prayer (a confirmation that the liturgy was considered much superior to any devotion). “My heart cries out for a papal document which could take the form of an encyclical,” he wrote. “May I beseech Your Holiness to enhance, enrich and raise to a higher level of efficacy the Family Rosary by proclaiming it a liturgical prayer.”¹⁸

Fr. Peyton's letter and similar requests persuaded Paul VI to address the Church on the subject of the rosary. He asked the Congregation for Divine Worship to “prepare a draft of a papal document” that would encourage the “recitation of the rosary by families.” After studying this request, the Congregation stated that such a subject should be treated within the much larger context of Marian devotion as a whole, should be related to the liturgy, and should give a new impetus to Marian devotion. Ignacio Calabuig, in

¹⁸Archival document from the Sacred Congregation for Divine Worship.

collaboration with the Theological Faculty of the Marianum, was commissioned to study the problem.

An account of the development of the document (which would be *Marialis Cultus*) is given in Archbishop Annibal Bugnini's *The Reform of the Liturgy*. The second schema had included several suggestions for revising the method of reciting the Rosary: the traditional form along with revised forms (a shortened "Hail Mary," readings with time for reflection). The reply from Paul VI was that the "the rosary in its present form remain ... If the document were published in its present form, the faithful would conclude that "the Pope has changed the rosary, and the psychological effect would be disastrous. The reason is that the rosary is and remains the prayer of the 'poor,' the illiterate, the blind." As the document developed, Paul VI was responsible for several sections: Mary, model of prayer and the model for Christian life (MC 21); Mary in the plan of God: her motherhood and exemplarity (MC 56 and MC 57). The fifth schema was presented to Paul VI on November 4, 1973. It was dated on February 2, 1974, and presented to the public by Fr. Jean Galot on March 25, 1974.¹⁹

The Virgin Mary in the Liturgy and the Church: The Significance of SC 103

Vatican II's significant statement on Mary and liturgy is found not in *Lumen Gentium* but in *Sacrosanctum Concilium*; it is the one and only reference to Mary in the

¹⁹ Annibale Bugnini, *The Reform of the Liturgy 1948–1975* (Collegeville: Liturgical Press, 1990), 873–881.

Constitution of the Sacred Liturgy.²⁰ SC 103 has been called a “new start,” a fundamental principle for Mary and liturgy.²¹ It had a major influence on the revision of the liturgical calendar, on *Marialis Cultus* and on the *Collection of Masses of the Blessed Virgin Mary*.

SC 103 has two parts, the first refers to Mary in the celebration of the liturgy and the liturgical year: “In celebrating this annual cycle of Christ’s mysteries, the Church honors with a special love the Blessed Virgin Mary, Mother of God, who is joined by an inseparable bond (*nexu indissolubili*) to the saving work of Christ.”²² The second part deals with Mary’s role in the Church: “the Church admires and exalts the most excellent fruit of redemption, and joyfully contemplates, as in a faultless image, that which

²⁰ The reference did not appear in the first three drafts of the document. After the Nov. 1962 session, about 12 bishops suggested a special mention of the Virgin Mary. Cf. M. Peinador, “De rationibus cultus erga B. Virginem Mariam iuxta Constitutionem Conc. Vaticani II de Sacra Liturgia,” *Ephemerides Mariologicae* 15 (1965): 83–93. Similarly, the one reference to liturgy in Chap. 8 of *Lumen Gentium* (67) was added on Nov. 19, 1964, attributable to the suggestions of the Marianum. See Ignacio Calabuig, “Documents annexes sur Vatican II,” in *La Vierge dans le prière de l’Eglise* (Tours: Mame, 1968), 231. The reference was added at the request of 119 members at the suggestions of the Marianum.

²¹ Cf. *Vierge Marie*, in *Dictionnaire encyclopédique de la Liturgie* ([Luxembourg]: Brepols 2002), vol. 2.

²² Mary is united to Christ by an unbreakable bond, (*nexu indissolubili*); the phrase is found in *Ineffabilis Deus* (1854), and also in Paul VI’s solemn profession of faith in 1968.

she herself desires and hopes to be.” As will be seen, the two parts of the article correspond to two major themes of *Marialis Cultus*: Mary celebrated in the liturgy, and Mary as mother and exemplar of the Church.

SC 103 speaks of liturgy as the “celebration of the mystery of Christ.” Vatican II established “mystery” as the basis for understanding both the Church and the liturgy. Liturgy is the commemoration of God’s saving work begun in the Old Testament and culminating in the “paschal mystery”—the passion, death, resurrection and ascension of Christ (SC 5). SC contains at least twenty-three references to “mystery” (at times “mysteries”) celebrated in liturgy (e.g., the mystery of Christ, the mystery of redemption, the mystery of salvation, the paschal mystery). Cardinal Ratzinger stated that this discovery of the “mystery of Christ” was “one of the most fruitful theological ideas of our century and has made possible in our century an understanding of liturgy more complete than at any other time since the patristic period.”²³

The Virgin Mary in the Mystery of Christ

Marialis Cultus begins clearly affirming that the liturgy is a celebration of the mystery of Christ. The Introduction states that all Christian worship (*cultus Christianus*) takes its origin from and finds its complete expression in Christ and leads through Christ in the Spirit to the Father. “All forms of

²³ Joseph Ratzinger, *Die sakramentale Begründung christlicher Existenz* (Meitingen, Freising: Kyrios-Verlag, 1970), 5.

Marian devotion gravitate towards this worship (of Christ) as to their natural and necessary point of reference” (MC, Intro.). There is also an emanation outwards from the center; every advance in Christian worship is necessarily an advance in Marian devotion:

The Church’s reflection today on the mystery of Christ and on her own nature has led her to find at the root of the former [Christ] and as a culmination of the latter [the Church], the same “figure of the Woman: the Virgin Mary,” the Mother of Christ, the Mother of the Church” (MC, Intro.).

The comprehensive and integrated notion of liturgy and devotion in the mystery of Christ (*cultus Christianus*) is found throughout *Marialis Cultus* and the *Collection of Masses of the Virgin Mary*. Affirming the centrality of the mystery of Christ in liturgy is not exclusive Christocentrism (*Christus solus*). Rather it is Christ at the center from which there is a radiation or contextual circles representing the Trinity, the Church, Mary, and the saints—all found in the Church’s liturgical seasons and in salvation history. Also, for the reform of Marian devotions, *Marialis Cultus* suggested a comprehensive integration: devotions were to include Trinitarian, Christological, and ecclesial dimensions (MC 25–28); they were also to be guided by biblical, liturgical, ecumenical, and anthropological considerations (MC 29–39). The rosary was to be a Gospel prayer, commemorating the redemptive Incarnation, with a contemplative and liturgical orientation (MC 46–48).

Commenting on the revised liturgical texts, *Marialis Cultus* notes that the Marian solemnities have both a Christological and an ecclesial dimension. The Immaculate

Conception (December 8) is a joint celebration of the basic preparation for the coming of the Savior and the “beginning of the Church without spot of wrinkle” (MC 3). The restored Solemnity of the Mother of God (January 1) “is meant to commemorate the part played by Mary in the mystery of salvation” (MC 5). The Annunciation of the Lord (March 25), the ancient title for the solemnity of the Incarnation, is a “joint celebration of the Word who becomes the son of Mary, and of the Virgin, who becomes the Mother of God” (MC 6). The Assumption (Aug. 15) celebrates Mary’s “perfect configuration to the risen Christ” and is “an image of the Church in its completion.”

Marialis Cultus reviews the liturgical year: Advent commemorates the coming of the Messiah, the awaiting of the glorious return of Christ with a commemoration of Mary; the Christmas season is “a prolonged commemoration of the divine virginal and salvific motherhood.” But, after this review of the Advent and Christmas seasons, no further indications are given of Mary’s relationship to the other liturgical seasons,²⁴ namely, Lent, the Paschal season and Ordinary Time. And, it is here that we see the contribution that the *Collection of Masses* has made to the presence of the

²⁴ There was no reference to Mary in Lent. The *Missale Romanum* (1961) dropped the feast of Our Lady of Sorrows, since it was a duplication of the commemoration on Sept. 15, with the elimination of the feast of Mary’s Sorrows transferred to Sept. 15.

Virgin Mary in the mystery of Christ, celebrated throughout the liturgical year.²⁵

The Virgin Mary in the Liturgical Year

The Masses in the Collection are not a celebration of the Virgin Mary but of her relation to and her participation in the mystery of Christ (SC 103; CM-SI-6). The arrangement of the Collection—according to the seasons of the liturgical year—illustrates the principle first stated in SC 103: in the celebration of Christ's mysteries in the liturgical year, "the Blessed Virgin Mary ... is joined by an inseparable bond to the saving work of Christ." The Collection states that the "primary criterion" for this arrangement is to illustrate the bonds which unite Mary to the mystery of Christ, relived throughout the liturgical year (CM-SI-2) and the history of salvation (CM-LI-6). Mary's participation in the mystery of Christ is commemorated not only in Advent and Christmas, but also in Lent, Easter, and Ordinary Time.

²⁵ The *Collection* was compiled in response to requests from rectors of Marian shrines who wished to integrate some reference to the liturgical season in daily Marian Masses celebrated at the shrine. It also responded to requests that the Saturday Votive Masses of the Blessed Virgin Mary have fuller euchological texts within the context of the seasons of the liturgical year. This integration of Mary into the whole liturgical year was made possible through many beautiful liturgical texts drawn either from ancient sources or newly composed, or drawn from texts composed by religious families and dioceses and previously submitted to the Congregation for approval.

For Advent, the Collection identifies Mary with those who await the Lord's coming.²⁶ In the first Advent Mass, "Mary Chosen Daughter of Israel," Mary is the "crown of Israel and the beginning of the Church, by nature the daughter of Adam ... by faith the true child of Abraham" (CM-M-1). The Collection also provides the opportunity during Advent to commemorate the events preceding Christ's birth—the Annunciation and the Visitation. In the commemoration of the Annunciation, the power of the Holy Spirit, which overshadowed Mary and formed of her "a new creation," is invoked upon the gifts on the altar (CM-M-2). In the Visitation, Mary, "the ark of the New Covenant," is recognized by Elizabeth as the "mother of the Lord" (CM-M-3).

The Christmas season commemorates Christ's birth, his childhood, and the first public manifestations.²⁷ In his birth, the "wonderful and inexpressible mystery of the divine motherhood" is extolled, but also "the faith and humility of Mary, who conceived Christ in her heart before she conceived him in her womb" (CM-M-4). The Christmas season also shows Mary's role in the manifestation or revelation of Christ—at Bethlehem, at the Epiphany, at

²⁶ Advent Masses: 1. The Blessed Virgin Mary, Chosen Daughter of Israel; 2. The Blessed Virgin Mary and the Annunciation of the Lord; 3. The Visitation of the Blessed Virgin Mary.

²⁷ Christmas Masses: 4. Holy Mary, Mother of God; 5. The Blessed Virgin Mary, Mother of the Savior; 6. The Blessed Virgin Mary and Epiphany of the Lord; 7. The Blessed Virgin Mary and the Presentation of the Lord; 8. Our Lady of Nazareth; 9. Our Lady of Cana.

Nazareth, at Cana. At the Epiphany, through the ministry (*ministerium*) of Mary, God calls “the families of all people to faith in Gospel” (CM-M-6). Mary is part of the “sign of Cana” which foreshadows the divine wedding, that is, “Christ’s daily gift to his Bride the Church” (CM-M-9).

Lent is the period for the “more attentive listening to the Word of God” (SC 109). During Lent, Mary is the “model of the disciple who faithfully listens to the word of God and follows the footsteps of Christ to Calvary.”²⁸ The first Mass for Lent, “Holy Mary, Disciple of the Lord,” describes Mary as “the example of the disciple, who is faithful to the words of life” (CM-M-10). The preface, a paraphrase of Luke 11:27-28, presents Mary as blessed for receiving the Lord in her womb, but “even more blessed because, as a disciple of the incarnate Word, she eagerly sought to know your will and faithfully carry it out” (CM-M-10).

Easter season, the “great Sunday” of fifty days, is the prolonged commemoration of the paschal mystery.²⁹ Among the most original of the Masses is “Holy Mary, Fountain of Light and Life”: here the Marian dimension of the Church’s sacramental life is highlighted with patristic references to the Mary-Church imagery: Mary, giving birth

²⁸ Masses for Lent: 10. Holy Mary, Disciple of the Lord; 11. and 12. The Blessed Virgin Mary at the Foot of the Cross (I and II); 13. The Commending of the Blessed Virgin Mary; 14. The Blessed Virgin Mary, Mother of Reconciliation.

²⁹ Easter Season: 15. The Blessed Virgin Mary and the Resurrection of the Lord; 16. Holy Mary, Fountain of Light and Life; 17. Our Lady of the Cenacle; 18. The Blessed Virgin Mary, Queen of Apostles.

to Christ, is the "model of the Church, our Mother, bringing to new birth from the baptismal font new sons and daughters conceived in fruitful virginity through faith and the Holy Spirit" (CM-M-16). The Easter season also commemorates the gathering of the apostles with Mary to await the coming of the Spirit with Mary, "model of the Church ... who keeps vigil in prayer, her heart on fire with love" (CM-M-17).

Ordinary Time, the longest period of the liturgical year, celebrates "the work God has accomplished in Mary in relationship to Christ and the Church."³⁰ The first of the three sections of Ordinary Time refer to Mary under titles that are derived chiefly from Sacred Scripture or that express Mary's bond with the Church.³¹ Three Masses develop the Mary-Church relationship (CM-M-25, -M-26, -M-27). The second of the three Masses (CM-M-26), dedicated to the Blessed Virgin Mary, Image and Mother of the Church,

³⁰ Many of the Marian Masses in Ordinary Time had already been part of the liturgical tradition of religious families or dioceses, previously submitted to the Congregation for Divine Worship; some were also found in the appendix of the *Missale Romanum* (1962).

³¹ Ordinary Time (Section I): 19. Holy Mary, Mother of the Lord; 20. Holy Mary, the New Eve (originally *Santa Maria, Mulier Nova*); 21. The Holy Name of the Blessed Virgin Mary; 22. Holy Mary, Handmaid of the Lord; 23. The Blessed Virgin Mary, Temple of the Lord; 24. The Blessed Virgin Mary, Seat of Wisdom; 25. 26. 27. The Blessed Virgin Mary, Image and Mother of the Church (I, II, III).

develops the image of the spiritual attitudes needed for liturgy, as proposed in MC 17–20.³²

Ordinary Time's third section contains formularies that refer to Mary's "intercession on behalf of individuals."³³ The first Mass of this section—"Mary Queen and Mother of Mercy"—(CM-M-39) celebrates an eleventh-century title of Mary, here developed with texts from John Paul II's *Dives in misericordia*: Mary is the prophet extolling the mercy of God (Lk 1:39–55) and the woman who has uniquely experienced God's mercy. The last Mass, "Mary, Gate of Heaven" portrays the Virgin Mary as "lovingly accompanying God's people on their pilgrimage to their home" (CM-M-46).

The Collection does not wish to create a cycle of Marian feasts separate from the seasons of the liturgical year: nowhere is a specific date suggested for the use of the Masses. The image of Mary is not juxtaposed or inserted into the liturgical season, but serves to underline some important facet of the season. All celebrations are to be integrated into the liturgical year, forming a type of inner circle highlighting

³²Mary as the model for the Church at worship: *virgo audiens, orans, pariens, offerens, vigilans*.

³³ Ordinary Time (Section 3): 39. Holy Mary, Queen and Mother of Mercy; 40. The Blessed Virgin Mary, Mother of Divine Providence; 41. The Blessed Virgin Mary, Mother of Consolation; 42. The Blessed Virgin Mary, Help of Christians; 43. Our Lady of Ransom; 44. The Blessed Virgin Mary, Health of the Sick; 45. The Blessed Virgin Mary, Queen of Peace; 46. The Blessed Virgin Mary, Gate of Heaven.

traits of the liturgical season, as exemplified in the Virgin Mary.

The Virgin Mary in Salvation History

Mary's union with Christ, celebrated in the liturgical year, is also part of salvation history. The *Lectionary of the Collection of Masses of the Blessed Virgin Mary* (1986) contains twenty readings from the Old Testament, twenty-nine psalms, selections from the four Gospels, as well as readings from the Acts of the Apostles, the Pauline letters, and the Book of Revelation.

The reason for this ample selection is explained in the Collection's Introduction for the Sacramentary:

The Fathers of the Church have always regarded the Sacred Scriptures of both the Old and the New Covenant as a single corpus that is permeated by the mystery of Christ. Accordingly certain events, figures, or symbols of the Old Testament foretell or suggest in a wonderful manner the life and mission of the Blessed Virgin Mary, the glorious daughter of Zion and the mother of Christ. (CM-SI-39b, CM-LI-3b)³⁴

Through her association with Christ, Mary “has entered deeply into salvation history” (LG 56) which is the mystery of Christ (SC 35). The commemoration of Mary in the liturgy celebrates “the events of salvation in which, by God’s

³⁴ "It is the one mystery of Christ which is in question whether it is the Old or the New Testament which is being proclaimed by the Church in the liturgy" (#5 [CM], General Introduction to the Lectionary of the Mass, 1981).

specific plan, the Blessed Virgin Mary was involved in view of the mystery of Christ” (CM-SI-6).

In the Lectionary’s Introduction (CM-LI-3), salvation history is divided into several stages. The first stage centers on Christ *announced* by the prophets and patriarchs. As Daughter of Zion (LG 55), the Virgin Mary is the personification of the people Israel (announced in the prophecies of Zephaniah, Joel and Zachariah). Mary is “the virgin daughter of Zion, the glory of your people Israel” CM-M-1, -M-7, -M-11, -M-36). At the foot of the cross, as a mother, she embraces her scattered children, reunited through the death of Christ, and she fulfills the mystery of the mother of Zion (CM-M-11).

Abraham’s faith (Gen 12:1–7) is compared to that of Mary who is “by nature a daughter of Adam ... by faith the true child of Abraham ... who first believed and so conceived” (CM-M-1). Moses’ response to the covenant (Ex 19:3–8a) is echoed in Mary’s words at Cana (Jn 2:5): “She tells the servants to do what he commands ... The wedding guests rejoice, as Christ foreshadows the wedding feast that is his daily gift to his Bride, the Church” (CM-M-9).

In the second stage of salvation history, “salvation *revealed* in the person of Christ,” Mary is the one most involved with Christ’s coming and his mission. (CM-SI-4). The two images of Mary that appear most frequently in the Collection are those of *mother* and *virgin*. In addition, Mary is also *servant* (Lk 1:38, 1:48). In relation to God the Father and the plan of salvation, Mary is the “faithful servant of the mystery of redemption” (Preface, CM-M-22);” she is the “lowly handmaid [who] placed all her trust in you [the Lord]” (Preface, CM-M-37). She is the humble servant,

presenting Christ in the temple (CM-M-7); “the faithful servant of the mystery of redemption ... who gave great service to Christ” (Preface, CM-M-22). In the Visitation, there is a reference to Mary’s “loving service” (Preface, CM-M-3). And, she was the woman who found joy in service of the Lord (Preface, CM-M-20).

Mary is also “the first disciple of her Son” (Preface, CM-M-8), the “disciple of the Incarnate Word” (Preface, CM-M-10), the “disciple who is faithful to the words of life” (Opening Prayer, CM-M-10), “the disciple of Christ and daughter of peace, joining in prayer with the apostles” (Preface, CM-M-45).

In the third stage of salvation history, the “time of the Church,” Mary is presented as mother, in the order of grace, of all believers in Christ (LG 54; CM-M-25). The salvation in which Mary participated is now present in sign through the sacraments of the Church (CM-M-16). In addition, the Lectionary also presents other New Testament texts which, although they contain no specific reference to Mary, are appropriate because “all the virtues extolled in the Gospel—faith, charity, hope, humility, mercy, purity of heart—flourished in Mary, the first and most perfect of Christ disciples” (CM-LI-3c).

In salvation history’s final stage, Mary represents the Church in the struggle against the great dragon and the ancient serpent, and the beginning of the “new creation” (Rev 21:1–5). She is “the pattern of the Church in its perfection” (Preface, Assumption), its consummation, representing all that the Church aspires to be. Now, having passed into glory, she continues her prayerful voice of intercession for the Church and its members. “As our sister

and our mother, she waits for us with loving care" (Preface, CM-M-34). As "sister to all the children of Adam as they journey toward the fullness of freedom and raise their eyes to her, [Mary is] the sign of sure hope and comfort, until the day of the Lord dawns in glory" (Preface, CM-M-37).

A most significant feature of the Collection are the forty-six new Eucharistic prefaces, of number and quality never previously found in the Roman liturgy.³⁵ As is evident from the examples above, it is especially in the Eucharistic Prefaces of the Collection where, because of the literary style, striking and original scriptural references occur. These fifty Prefaces present a pattern of Marian prayer not available in the past. In the past, reference to the Virgin Mary was most often in the opening prayer of the Mass, which by its nature was one of petition: the request was made "through the intercession of the Virgin Mary." The preface, however, does not have the literary form of a petition but of "praise glorifying God through Christ the Lord because of some particular element in the mystery of salvation."³⁶ The Collection presents a new theme in euchological Marian texts that is hardly present in the liturgy of the Roman rite. As the introduction to the Eucharistic prayer, the Preface can

³⁵ The Tridentine Missal had only one Marian preface, with the possible insertion of the title of the Marian feast being celebrated. The 1969 Missal of Paul VI presented a second Marian preface ("the Magnificat preface") and new prefaces for the Immaculate Conception and the Assumption.

³⁶ "Preface," in *Dictionary of the Liturgy*, Jovian Lang (New York: Catholic Book, 1989), 518.

present Mary as a model of worship, as participant in the mystery of Christ, as the one to whom the Church joins its adoration and praise.

Paul VI: Mary, Mother and Exemplar

A second dimension for renewal of Marian devotion deals with the role and image of Mary in the life and ministry of the Church. Here we have two distinct contributions which Paul VI made, both singled out by Calabuig: first, Paul VI's proclamation of the title "Mother of the Church" with his references showing how the title contributed to the maternal and familial image of the Church; and, second, Paul VI's presentation of Mary as *exemplar* in liturgy, but also exemplar for life.

a) Mary, Mother of the Church

Lumen Gentium spoke of Mary's motherhood in the order of grace (LG 61) and of her care for the brethren of her son (LG 62), and of Mary as type of Church, (LG 63), cooperating with a mother's love in the regeneration and formation of the faithful. Mary's motherhood continues uninterrupted. She cares for the brethren of her son (LG 61). Yet, there was no direct reference to the motherhood of Mary related to the Church as the Mystical Body of Christ.

On November 21, 1964, as Paul VI closed the third session, giving papal approbation to *Lumen Gentium*, he said it was the opportune moment to declare a title suggested from various parts of the Catholic world, one particularly dear to him because it summed up the position recognized in the Council for the Virgin Mary.

The structure of the Church is not limited by its hierarchical structure, its liturgy, its sacraments, its juridical ordinances. Its profound essence, the source of its sanctifying efficacy, is to be found in its striving for mystical union with Christ, a union which we cannot conceive without the Mother of the Incarnate Word, to whom Jesus wished to be intimately united for our salvation. ... Mary is the Mother of Christ, who is also the head of the Mystical Body, the Church, so she is Mother of the Church and all its members—pastors and faithful related.³⁷

After Vatican II, Paul VI continued explaining Mary's relation as Mother to the Church. In *Signum Magnum* (1967) he referred to Mary as "spiritual Mother of the Church—mother, that is, of all its faithful and of all its sacred pastors." Christ designated Mary the mother not only of John the Apostle, but also "of the human race, which John at the cross in some way represented."

Mary's spiritual motherhood transcends the boundaries of time and space. It is part of the Church's history for all times, because she never ceases to exercise her maternal office or to help us. ... She is always united by an indissoluble bond to the mystery of the Mystical Body, whose head is "Jesus Christ: the same yesterday, and today and for all centuries."³⁸

He referred to the bond of unity that Mary's motherhood imparts to all members of the Church and all people. This

³⁷ Paul VI, Discourse concluding the third session of Vatican II, Nov. 21, 1964, 27, 30.

³⁸ *Signum Magnum*, 6.

social dimension of Mary's motherhood strengthens the bonds of unity between the members of the Church; it is a banner of unity. In addition, Mary's motherhood has ecumenical implications: it would be accepted by Eastern Christians and all who admire the Virgin Mary, Mother of the Son of God.

There are several references to Mary's motherhood of the Church in *Marialis Cultus*. The Church is "the family of God," and, within God's family there is, as in every home, "the figure of a Woman," who in a hidden manner and a spirit of service watches over that family (MC, Intro.). In God's family, both the Church and Mary collaborate in giving birth to the members of Christ's body, since "both of them are the Mother of Christ, but neither brings forth the whole body independently of the other" (MC 28). The Church's social mission, exerted on behalf of the poor and needy and in promoting peace and understanding, is viewed as an extension of Mary's mission. She is "our common Mother, who prays for the unity of the Christian family (MC 30); her motherhood is recognized by the Eastern Christians and others. Mary's role as mother is especially evident in her "anxiety" for the reestablishment of Christian unity (MC 32) and for the Church's mission to the poor.

b) Mary: Exemplar in Liturgy and Life

Paul VI wished to present in a convincing way Mary as exemplar of holiness for all the members of the Church. His first encyclical, *Ecclesiam Suam* (1964), spoke of the ideal of Christian perfection "exemplified most wonderfully and perfectly in the Virgin Mary ... Mother of Christ, the Mother of God and men, the model of Christian perfection, the

mirror of true virtue, the pride of our humanity. We regard devotion to the Mother of God as of paramount importance to living the life of the Gospel” (ES 57).

Mary’s exemplarity figures prominently in *Marialis Cultus*: she is the teacher of spirituality, teaching by her example (*exemplarità*). In the liturgy, she is the “exemplar of the Church in divine worship,” because she represents what the Church is at its deepest level. She manifests for the whole Church “the absolute union with Christ,” which is the heart of worship, and, for that reason, she is the “model of the spiritual attitudes with which the Church celebrates and lives the divine mysteries” (MC 16).

The Virgin Mary is the “listening” virgin (*virgo audiens*) who receives the word of God with faith³⁹; the virgin of prayer (*virgo orans*) especially evident in the Magnificat, Mary’s prayer par excellence; the virgin who gives birth to [God’s] Son (*virgo pariens*) by a “miraculous motherhood ... type and exemplar of the fruitfulness of the Virgin-Church” (MC 19); the offering virgin (*virgo offerens*), especially evident in the Presentation in the Temple (MC 20; CM-M-7); the one who keeps vigil (*virgo vigilans*) with unwavering hope and looking forward to the coming of the Holy Spirit. This imitation of the attitudes of Mary is “the

³⁹ “The Sacred Scripture is of the greatest importance in the celebration of the liturgy. For it is from it that lessons are read and explained in the homily, and psalms are sung” (SC 24).

most excellent homage of devotion that we can offer the Virgin Mary (CM-SI-10).⁴⁰

A recurring theme in Paul VI's writings is the presentation of Mary as model of holiness in Christian life. *Marialis Cultus* refers to an anthropological guideline for the reform of Marian devotion, that is, some consideration of the way in which our contemporaries will understand the vocabulary. This guideline recognized the disenchantment that many experienced with "images presented in past which make it particularly difficult for women to identify or emulate devotion to Mary." A significant statement in *Marialis Cultus*, authored by Paul VI, deals with Mary's holiness.

She is held up as an example to the faithful rather for the way in which, in her own particular life, she fully and responsibly accepted the will of God (Lk 1:38), because she heard the word of God and acted on it, and because charity and a spirit of service were the

⁴⁰ These features are developed in the Preface for the Mass "Mary, Image and Model of the Church I" (CM-M-26). In an earlier writing, Calabuig spoke of the "Marian attitudes which are part of the liturgical spirituality," among them—the Church listens, welcomes, meditates, and celebrates the Word which Christ addresses to the Church. "Spiritualité mariale et spiritualité liturgique," in *La Vierge dans la priere de l'Eglise*, ed. L. della Torre et al. (Tours: Mame, 1968), 172–176.

driving force of her actions. She is worthy of imitation because she was the first and the most perfect of Christ's disciples. (MC 35)⁴¹

Finally, we consider the ethical consequences of Vatican II's concept of liturgy as the celebration of the mystery of Christ. SC 2 speaks of the mystery of Christ to be celebrated in liturgy but also to be expressed in our living and in our relations with others.⁴² Similarly, *Marialis Cultus* reminds us that our "worship requires a consistent way of living" (MC 11). Paul VI wrote that Christians imitate Mary by "making their lives an act of worship ... and making their worship a commitment of their lives. ... Mary is above all the example of that worship that consists in making one's life an offering to God" (MC 21). Proposing Mary as the one model for both worship and conduct dispels the notion that Marian devotion is in some way separate or exempt from the ordinary demands of Christian living. Mary is the model and exemplar for the Church both for celebrating the liturgy and for living out Christ's mysteries in our daily lives. There must be an identity between worship and life.

A most striking way for expressing the relation between daily life and worship is found in the Collection (CM-M-26):

⁴¹ Fr. Raymond Brown, SS, referred to these words of Paul VI as coming from "perhaps the most theological, perceptive, and nuanced pope of our century. I cannot phrase better what the Bible tells us about Mary in the Infancy narratives and elsewhere." ("The Annunciation to Mary, the Visitation, and the Magnificat (Luke 1: 26–56)," *Worship* 62 (May 1988): 249–259; here 259.

⁴² *Liturgia enim, per quam "opus redemptionis exercetur" summe eo confer ut fideles vivendo expriment et aliis manifestent mysterium Christi* (SC 2).

Mary is proposed as image and model of the Church under the title *Germani cultus exemplar*—literally, she is the exemplar of the double dimension of *cultus christianus*—not only for our worship but also for our lives. The title is well translated—“Mary, exemplar of *true* worship.”

Author Biography

Fr. Thomas A. Thompson, SM, is former Director of the Marian Library (University of Dayton). He has been the Secretary/Editor for the Mariological Society of America since 1990.

